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PIONEER

SUMMER 1999



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The National Society of the Sons of Utah Pioneers honors early and modern-day pioneers, both young and older, for their faith in God, devotion to family, loyalty to church and country, hard work, service to others, courage in adversity, personal integrity and unyielding determination. *Pioneer* magazine supports the mission of the Society.

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UTAH PIONEER JUBILEE



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A Time to Remember



by President
John W. Anderson

The advent of July is "A Time to Remember."

On July 4th, Independence Day, we remember the colonists who in 1776 refused to submit to the tyranny of their former homeland. Valiant leaders declared they were willing to pay the price for freedom, even if it required their very lives. How blessed we are today for the determination of these, our forefathers.

Shifting our focus ahead some seventy years to July 1847, we recall other crusaders, the Mormon pioneers. Driven from state to state and threatened with extermination by a high-ranking government official, they sacrificed the comfort of their homes to travel primitively to unknown places, even walk if necessary, in pursuit of their Zion. We express gratitude for these gallant progenitors.

One attribute common to both our Founding Fathers and the Mormon pioneers was love for the flag. Though the configuration of the stars and stripes has changed through the years, devotion to the flag has always been prevalent in the Sons of Utah Pioneers. Every SUP activity, whether a meeting of the National Board or a local chapter dinner meeting, is prefaced with a recitation of the Pledge of Allegiance.

Recently, on Flag Day, two chapters of the SUP participated in special ceremonies. The Mills Chapter donated and dedicated a stately flag pole and flag to the Mt. Olympus Senior Citizens Center—a monument worthy of SUP participation. The Canyon Rim Chapter donated a large flag to the National Headquarters building to replace a smaller one. They now pledge to replace this flag with one even larger if we can erect a suitable pole. What an inspiring sight it will be for everyone approaching our building along the freeway to view this giant flag waving in the breeze. We issue a challenge to all SUP members to contribute to a special "Flag Pole Fund" to make this project a reality.

Unfortunately, today not all Americans respect the flag. I recently came across an article published in 1964 by Nicholas G. Morgan Sr., a former National President of the Sons of Utah Pioneers, entitled "Letter From The Flag." It is reprinted here in an effort to influence our youth and to rejuvenate respect for our flag:

"Remember me? I'm your flag. Some folks call me Old Glory, others call me the Stars and Stripes, or just the flag. But whatever they call me, I AM YOUR FLAG. And

as I proudly state, the FLAG OF THE UNITED STATES OF AMERICA. Something has been bothering me lately. I was wondering if I might talk it over with you. It's about YOU and ME.

"I remember some time ago, I think it was the 4th of July, when people lined the streets. When your father saw me coming along waving in the breeze, he took off his hat and held it against his heart. Even though you were young, you knew I was important. I was so proud that day. If I sound conceited, well, I have a right to be. I represent the finest country in the world: the United States of America. More than one aggressive nation has tried to haul me down, only to feel the fury of this freedom-loving country. Many of your loved ones had to fight to defend me. A lot of blood has been shed, but I'm still the same ole' flag.

"The last time I proudly waved down the street, I noticed a difference. A lot of things had changed. I saw youngsters running and shouting as I passed by. People were selling hot dogs and beer while our national anthem was being played. They don't seem to care who I am. One man took off his hat when I came by. He looked around, didn't see anyone else with theirs off, so he quickly put it back again.

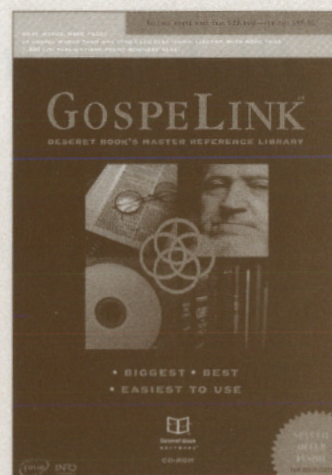
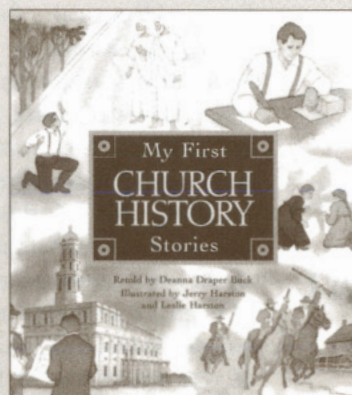
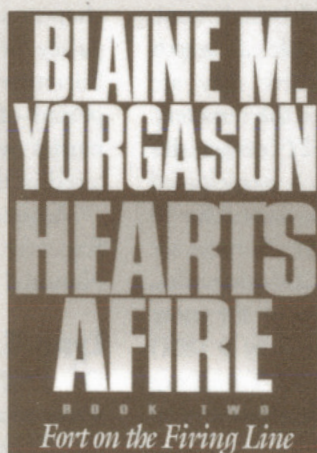
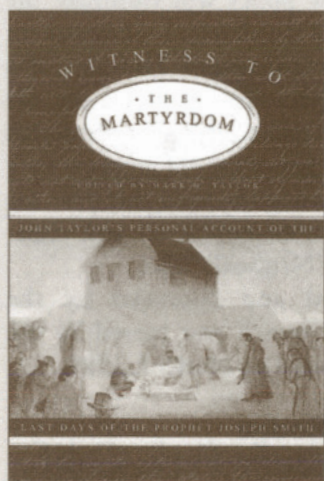
"When I think of all the places I have been—Gettysburg, Normandy, Guadalcanal, Iwo Jima, Korea and Viet Nam—I wonder what's happened? I'm still the same old flag. I proudly marched across the plains with the pioneers and with the Mormon Battalion. I fly high above your Capitol. How can I be expected to fly high and proud if there is no thought, love or respect for me? Whatever happened to patriotism? Has everyone forgotten what I stand for? Have you forgotten all the battlefields where men fought and died to keep this nation free? WHEN YOU SALUTE ME, YOU SALUTE THEM. YOU SALUTE THE SPIRIT OF THIS AMERICAN NATION!

"Well, it won't be long before I come down your street again. When you see me, stand straight and proud! Place your hand over your heart. Do this because I represent you! You will see me wave back, which is my salute to you." ▼

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Utah Cemetery Records Go Digital

SUP members have long understood the value of cemeteries as a source of historic information and as a touchstone link with our pioneer past. Cemetery records are valuable, too. Sexton records, when they are still intact, can provide a wealth of information about the people of an area. That's why the Utah State Historical Society has launched the Utah Cemetery Inventory in an effort to preserve these records in digital format.

The goal of the project is to locate and gather burial records for every cemetery in the state. These records are then being coordinated and combined into the Utah State Historical Society's Burials Database, which is now online at <http://history.org/Services/lcburials.html>. Through the database, people can search for relatives, find out where they are buried and get directions to the cemetery.

About 288 of the 521 cemeteries known to exist in Utah have participated in the survey, and so far the records for 58 of them are accessible online. Surveys are still needed for more than 200 cemeteries. If you would like to help or for more information contact Tania Tully at (801) 533-3527, or contact Florence Youngberg at the SUP National Headquarters at (801) 484-4441.

The SUP National Board

met recently to approve amendments to the National Society's Name Memorialization policy. Following is the text of the new policy:

The cost to Memorialize a single name is \$75 each.

The National Society of the Sons of Utah Pioneers requires a history of the ancestor to be submitted to our library with the payment of the Memorialization fee.

If the individual desires to Memorialize both husband and wife or wives at the same time, the cost is \$75, plus \$25 for each wife.

If later it is discovered that the husband had another wife and the family wishes to Memorialize their names there are several options available:

- a) Memorialize the second wife's name alone for \$75
- b) Memorialize the second wife and repeat husband's name for \$75 for the

wife and \$25 for the husband for a total of \$100

c) Memorialize the second wife and repeat husband and first wife's names for \$75 for the new wife's name and \$25 each for the other two names, for a total of \$125

d) children may be Memorialized for \$25 per name if done at the same time as parents

Parents of SUP members arriving in Utah after May 10, 1869, may be Memorialized for \$75 for the first name and \$25 for the spouse.

This new policy will eliminate the \$30 rebate to the chapter for monument or marker construction. However, if a chapter is participating under the old policy of receiving \$30, the National Society will honor the old program for a period of two years from the date the names were memorialized and registered in the National Office.

Amended and approved by the Executive Council and passed by the National Board on March 9, 1999.

Lynn G. Hodge of Newbury Park, Calif.,

wrote to ask about a recent Pioneer article, "The Gold Mission," by Eugene Edward Campbell. The article, Hodge notes, "references this as a reprint from BYU Studies, Autumn 1959. Since one of my great-great-grandfathers and one of my wife's great-great-grandfathers are mentioned in it, I wanted to access the original BYU Studies volume. I have an extensive book collection on Mormon American, including the majority of BYU Studies issues. Based on what I own, there was no BYU Studies issued for more than 20 years after the date of 1959 as identified in the article. Could you please clarify the source and if it is a different year than what was printed could you please advise me?"

Certainly. BYU Studies, an excellent publication and one upon which we draw heavily here at *Pioneer*, began publishing in 1959. The "Gold Mission" article appeared in the second issue, or Vol. 1, Number 2. It should be noted, however, that that issue was actually a combined issue with Vol. 2, Number 1, and was published for Autumn 1959 and Winter 1960.

Thanks for asking! And for reading! ▼

Oops!

In the Spring 1999 issue of Pioneer, a printing error resulted in the first part of Dr. Wesley P. Larsen's wonderful story about "Dancin' in Dixie" being printed twice, while the last part wasn't printed at all. We apologize for the error, and want you to know corrective measures have been put into place to see that this kind of mistake doesn't happen again. Meanwhile, we'll reprint Dr. Larsen's story in this issue so you can enjoy the rest

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30	0.61	0.48
35	0.65	0.52
40	0.98	0.73
45	1.57	1.07
50	2.50	1.56
55	4.07	2.45
60	6.65	3.93

* Except in unisex states, where male rates apply.

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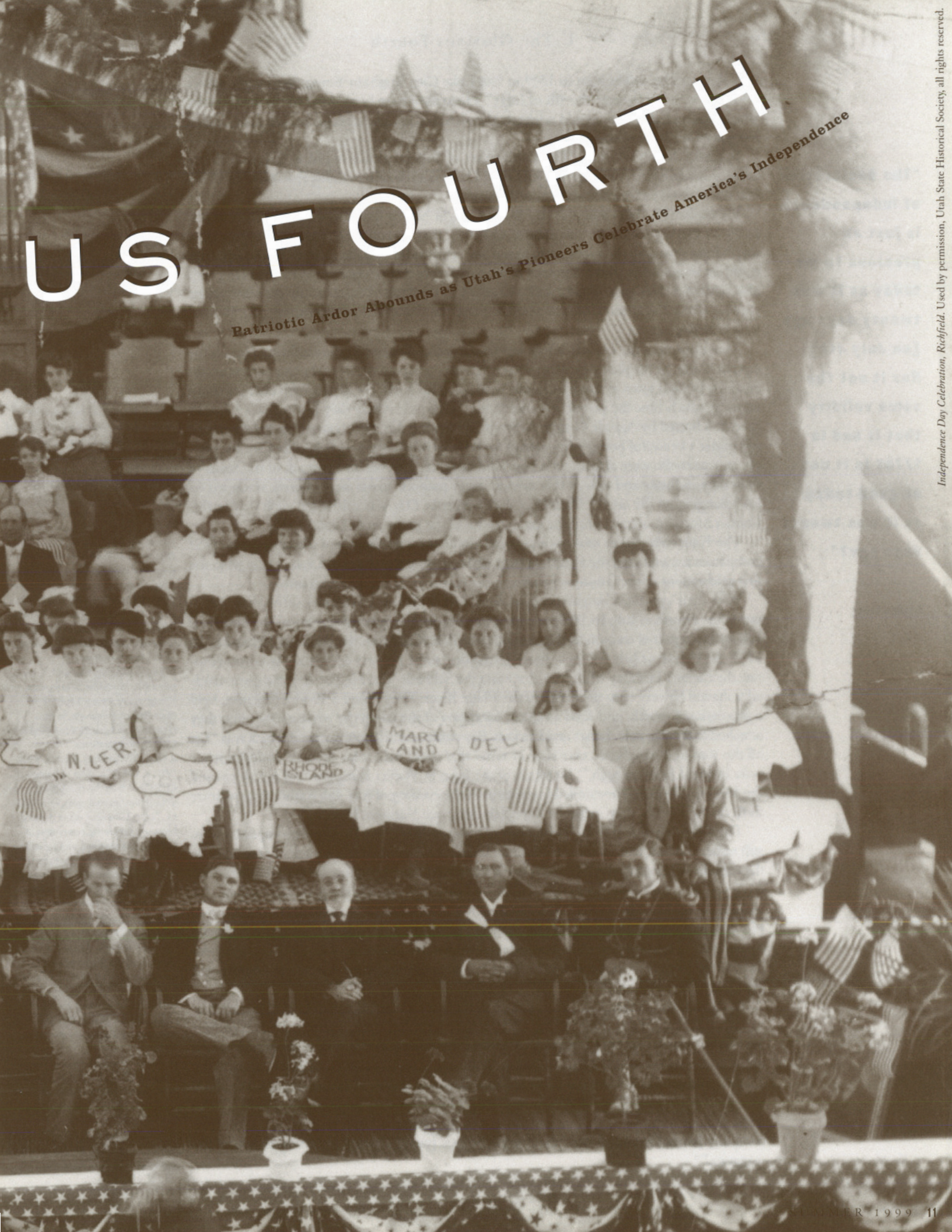


**ZURICH
KEMPER**

I. THE
by Melvin L. Bashore

GLORIO





US FOURTH

Patriotic Ardor Abounds as Utah's Pioneers Celebrate America's Independence

**"The Declaration
of Independence
is just as
precious to me
today as it was
twenty days ago
[on July 4th]!
Has it not the
same validity
that it had in
1776? Is it not
as good today
as it was twenty
days ago?"**

Brigham Young

At a Pioneer Day celebration in 1849 in Salt Lake City, Brigham Young rhetorically asked, "Why do we not celebrate the 4th of July?" There may have been some in the community who wondered why they would celebrate the arrival of the pioneers in the Salt Lake Valley, but ignore the birth of the nation.

Brigham Young attested, "The Declaration of Independence is just as precious to me today as it was twenty days ago [on July 4th]! Has it not the same validity that it had in 1776? Is it not as good today as it was twenty days ago?"

He explained, "We chose this day that we might have a little bread to set on our tables; today we can see the bread, cucumbers, and beets, that we could not have seen twenty days ago."¹ Ever practical, the pioneers deferred the celebration of their nation's birth until they could set an abundant and bounteous table. At this very first celebration of Pioneer Day, they also exhibited their great loyalty and patriotism to the United States at an attentive public reading of the Declaration of Independence and the Constitution and raising of a 65-foot-long U.S. flag.

That same year, the Fourth of July was celebrated at Kanesville, the outfitting post on the eastern border of the plains for Mormon emigration companies. An exuberant patriot awakened the frontier town at dawn by loudly beating on his anvil. He kept up this clanging until noon, at which time the people repaired to the Tabernacle where they listened to a patriotic speech delivered by Apostle George A. Smith. Following this, they enjoyed an excellent dinner under a beautiful bowery. In contrast to the later July harvest in Salt Lake City, the people in Kanesville were able to set a bountiful table on July 4th and partook of the fruits of their own industry and toil. At this dinner, many patriotic toasts were offered, seconded by loud banging on the anvil.² Thereafter, Independence Day was celebrated each year in this frontier Mormon outpost until the great exodus of the pioneers to Utah in 1852.

The Kanesville Saints took their patriotic traditions with them and a couple of the 1852 companies remembered the Fourth of July while crossing the plains to Utah. These were the first celebrations of the Glorious Fourth on the plains by Mormon emigrants.³

With their eyes fixed on gathering to Zion, earlier pioneer companies were often oblivious to the Fourth of July. In 1850, one company was only reminded that it was the Fourth of July by the report of cannon as they passed near Fort Kearny on the plains of Nebraska.⁴ In 1852, the Fourth of July fell on a Sunday, enabling some pioneer companies to commemorate the nation's birthday while also observing the Sabbath. The Higbee-Bay company erected a shaded bowery near the banks of the Platte River. They raised a 40-foot flag pole, held a processional march, and fired a salute.⁵ Members of the company wrote mottos that they attached to the flag pole. James and Lucinda Bay wrote several mottos, one of which was "Let all the sons and daughters...ever bear in mind that those men who declared Independence were inspired from on high."⁶ Members of the John B. Walker company had not all crossed the Missouri River and assembled together until the evening of July 3rd. Rather than venture forth on the Fourth, they spent the day celebrating our National Holiday.⁷

The following year (1853), celebrations of Independence Day by pioneer companies were still rather modest. British convert Hannah Tapfield King was given a glass of port wine by the captain of her company. He asked her if she would offer up a toast for her adopted country. It was an occasion for her to reflect upon and more fully realize the great changes she was making in her life. She wrote, "This filled up my heart which was full before—I got out of the Tent and walked to the top of one of these beautiful Hills—where I sat down & prayed & thought."⁸ Departure for Zion was delayed for another member of an 1853 company for days while ferry men at the Missouri River crossing celebrated for several days before and after the national holiday.⁹

In the following years, successive pioneer companies commemorated the nation's birth in various traditional ways. Flag raising and patriotic speeches were common at such gatherings on the plains. An 1854 company celebrated the Fourth in this way, as described by one of the company members: "This morning all the camp was awakened to gather around the Liberty pole on which was hoisted the glorious stars and stripes. A couple of guns were fired over it. Our Captain [James] Brown delivered a brief but very appropriate speech."¹⁰ The Milo Andrus company began its journey across the plains to Utah on July 4th, 1861. The company journal recorded that "the Stars & Stripes [were] floating from one or two of the waggons."¹¹

1. B.H. Roberts, *A Comprehensive History of The Church of Jesus Christ of Latter-day Saints, Century I*, 6 vols. (Salt Lake City: Deseret News Press, 1930), 496.

2. "4th of July," *Frontier Guardian*, 11 July 1849.

3. The first public celebration of the Fourth of July in Salt Lake City also occurred in 1852. Edward W. Tullidge, *History of Salt Lake City* (Salt Lake City: Star Printing Co., 1886), 110.

4. Warren Foote Emigrating Company, Journal, 4 July 1850, Microfilm of holograph, Historical Department Archives Division, The Church of Jesus Christ of Latter-day Saints, hereafter cited as LDS Church Archives.

5. John S. Higbee, Diary, fd. 1, vol. 3, 4 July 1852, Microfilm of holograph, and George Laub, Diary, 4 July 1852, Microfilm of holograph, in the Daughters of Utah Pioneers Collection, LDS Church Archives.

6. James Willard Bay, Journal, 4 July 1852, p. 169, Microfilm of holograph, LDS Church Archives. Spelling corrections in this journal entry were made for clarity. Hereafter, when deemed necessary for clarity, corrections of spelling, punctuation, and capitalization of journal entries are also made.

7. Chester Southworth, Autobiography, in B. Glen Marble, comp., *Mormon Marbles: Roots and Branches* (1979), 87.

8. Hannah Tapfield King, Autobiography and diary, in Carol Cornwall Madsen, *Journey to Zion: Voices from the Mormon Trail* (Salt Lake City: Deseret Book, 1997), 486.

9. James Ririe, [Autobiography], *Our Pioneer Heritage*, comp. by Kate B. Carter, 20 vols. (Salt Lake City: Daughters of Utah Pioneers, 1966), 9:356.

10. Fred A. Mitchell, Journal excerpts, in Adelia Horrocks Cameron, *History of Heziakiah [sic] Mitchell*, 4 July 1854, p. 16, Microfilm of typescript, LDS Church Archives.

11. Milo Andrus Emigrating Company, Journal, 4 July 1861, Microfilm of holograph, LDS Church Archives.

Firing guns or otherwise making a racket was a traditional way to usher in the Fourth. European converts were exuberantly initiated into the ways of American patriotic revelry. One British convert crossing the plains in 1861 wrote, "The day of America's independence, we were awakened by the report of guns firing in all directions. The boys came round & around the folks in the Tents & Waggon's at day break."¹² While a group of out-and-back Mormon teamsters in Florence, Neb., were loading provisions and waiting to take emigrants to Utah, they put on an elaborate Fourth of July entertainment in 1861. A teenage teamster described the festivities: "It being the glorious day of which every true American is proud, we tried to be so jolly and happy as possible. In the forenoon we had an Indian War dance in costume, in the afternoon sham battle between Indians and Whites which was well done. In the evening they had a grand Circus, which pleased the people very much." However, he wrote that the "Indian exercises frightened off some of the newcomers very much till they were made acquainted with the program."¹³

Music and dancing also made the holiday lively and joyous. Of course, Utah's pioneers needed little excuse to dance or make music while crossing the plains. Such entertainment relieved the tedium of the daily journey. One company in 1862 traveled just five miles on its first day of travel on July 3rd. They were still close enough to Florence that "a few of the young people came from Florence to our camp and there they had the first dance, on the ground."¹⁴ The year previous, a group of energetic team-



"It being the glorious day of which every true American is proud, we tried to be so jolly and happy as possible."

sters tried to get a dance going in the middle of the day after a morning Fourth of July wake-up celebration. "They wanted to dance some of the Valley dances with the British girls in the company. Unfortunately for the teamsters, it was very hot & but few of the girls could be enticed out by the Teamsters who were the principal sufferers for their companionship in the dance."¹⁵ They had to postpone their fun until the cool of the night.

In 1868, the final year of Mormon emigration by wagons across the plains, the teamsters, many of whom had traveled from St. George with Daniel D. McArthur, made elaborate preparations to celebrate the Fourth of July. They pitched camp on the Platte River, five miles below Benton City, Wyo., waiting for emigrants. Benton was the terminus of the railroad in 1868. One of the teamsters attested that these boys were very patriotic.¹⁶ Not only were they patriotic, but they showed cleverness and ingenuity in making some handcrafted musical instruments. One of the teamsters described the scene: "There were two fifers and two drummers in camp, and for instruments, the fifes were made out of joints of elder which grew near, by punching out the pith, and burning the holes with a small, hot iron, and when finished made a very good instrument upon which 'The Girl I Left Behind Me' and 'Yankee Doodle' and other stirring tunes screamed forth in fair style. Two large dough pans served as drums." The diarist described the celebration: "At daylight a salute of musketry awakened the echos of the ancient river and bluffs and the martial band made the rounds of the camp, with the stirring drum and fife which made every breast heave with patriotic ardor."¹⁷

Some writers have criticized the Mormons for being unpatriotic and anti-American during the years when Brigham Young was president of the Church.¹⁸ Celebrations of the the Glorious Fourth by Utah teamsters and emigrants on the plains offer considerable evidence to refute such accusations. The Utah boys even played a remarkable role in introducing American patriotic customs to immigrants from foreign lands. Flag raisings, firing guns, martial music, speeches and dances all evidenced the patriotic ardor of Mormon pioneers in Fourth of July celebrations held while crossing the plains. ▼

Melvin L. Bashore is a librarian in the LDS Church Historical Department.

12. F. W. Blake, Diary, 4 July 1861, Microfilm of holograph, LDS Church Archives.

13. Zebulon Jacobs, Reminiscences and diaries, 4 July 1861, Microfilm of holograph, LDS Church Archives.

14. Sally M. Porter Farr, Reminiscences, "Utah Pioneer Biographies," vol. 10, p. 9, Family History Library.

15. Blake, Diary, 4 July 1861.

16. George W. Fawcett, Reminiscences, p. 7, Microfilm of typescript, in Library of Congress, Collection of Mormon Diaries, LDS Church Archives.

17. Don C. Johnson, Account, in Journal History of the Church, 2 September 1868, p. 19.

18. For an overview of anti-Mormon public sentiment in the early 1850s fostered by questions raised about the national loyalty of the Latter-day Saints, see Norman F. Furniss, "Early Troubles," in *The Mormon Conflict, 1850-1859* (New Haven, Conn.: Yale University Press, 1960), 21-44.

II.

Pioneer Patriot

Despite Persecution, Early Utahns Had Faith in the Promise of America



by Joseph Walker

*"If patriotism and loyalty are qualities manifested in times of peace, by just, temperate, benevolent, industrious, and virtuous living; in times of trial, by patience, resistance only by lawful means to real or fancied wrongs, and by final submission to the laws of the land, though involving distress and sorrow; and in time of war, by willingness to fight the battles of the nation—then, unquestionably, are the Mormon people patriotic and loyal."*¹

Modern psychologists would have a field day with Utah's pioneers and their passionate patriotism for the country that spurned them. They were battered and abused, and forced to leave homes they loved and a temple they cherished. When they turned to their government for protection, their government turned a deaf ear. And so they left to find safety and security outside the bosom of their motherland.

No sooner were they firmly ensconced in their new mountain home outside American borders, however, when they began orchestrating an elaborate plan to be included again among the United States—a plan that eventually required the pioneers to meekly accept more abuse through occupation, legislation, regulation and subjugation.

Is there such a thing as cultural co-dependence?

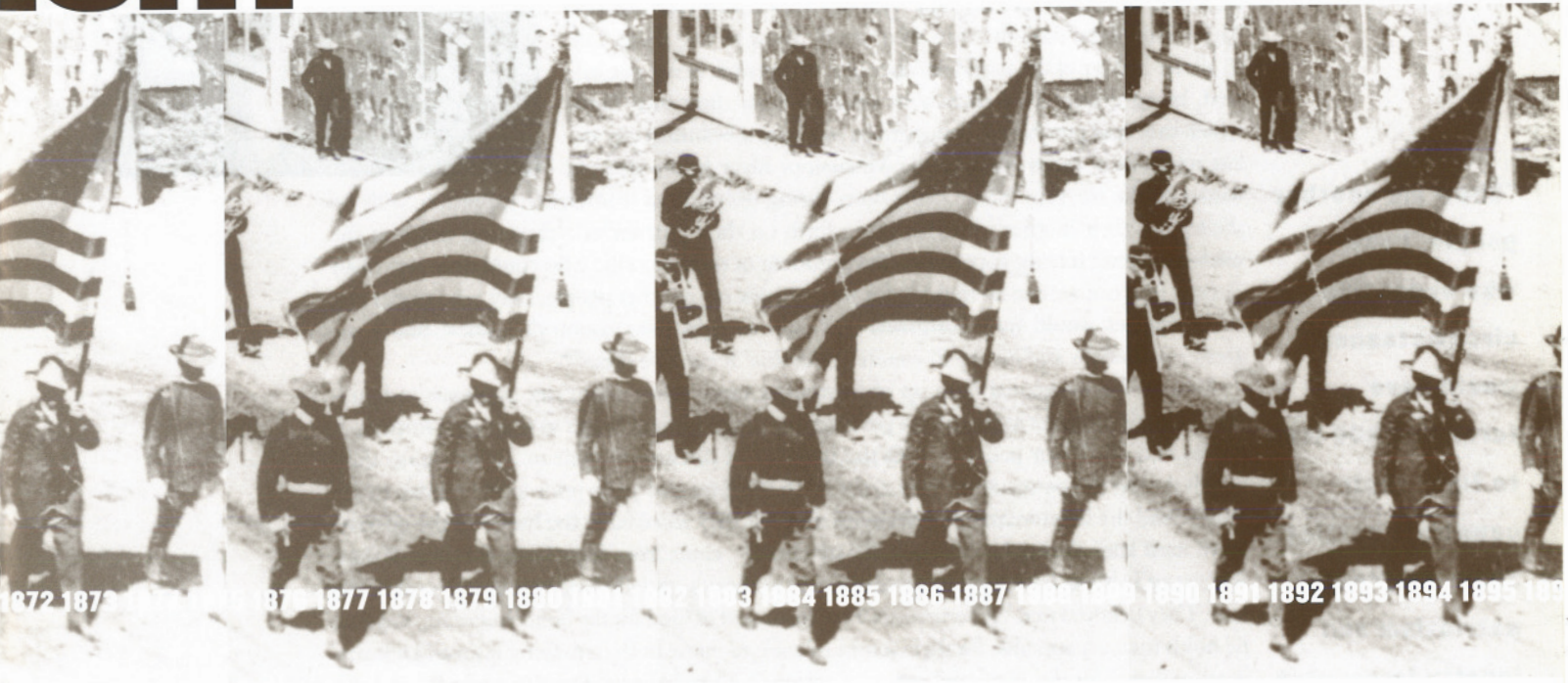
But there really isn't anything Freudian behind the willingness of the pioneers to embrace a nation that seemed intent upon keeping them at arm's length. One needs only to understand the beliefs that underpinned the pioneers' values—beliefs they held sacred and dear—to comprehend their fierce loyalty to America, if not to all Americans.

At the heart of pioneer patriotism was a profound belief in Latter-day Saint teachings that America is "a land which is choice above all the lands of the earth" and that the Constitution of the United States was divinely inspired.

"Our Heavenly Father raised up the very men that framed the Constitution of the United States," said LDS Church President George Albert Smith, who was born in Salt Lake City 11 years after the transcontinental railroad ended the pioneer period. "He gave to us the greatest Palladium of human rights that the world knows anything about, the only system whereby people could worship God according to the dictates of their consciences without, in any way, being molested when the law, itself, was in effect.

"I am saying to you that to me, the Constitution of the United States of America is just as much from my Heavenly Father as the Ten Commandments," President Smith continued, echoing the sentiment of his pioneer forebears. "When that is my feeling, I am not going to go very far away from the Constitution, and I am going to try to keep it where the Lord started it, and not let anti-Christ come into this country that began because people wanted to serve God."

ism



It's no wonder, then, that a people who felt that way were willing and able to quickly forgive their country its trespasses against them, heinous though they may have been. Indeed, patriotism was viewed by many of Utah's pioneers as the duty of the faithful. But only the right kind of patriotism.

"Patriotism should be sought for and will be found in right living, not in high sounding phrases or words," said LDS Church President Joseph F. Smith, who made the pioneer trek to Utah as a spirited—and sometimes difficult to control—boy. "True patriotism is part of the solemn obligation that belongs both to the nation and to the individual and to the home. Our nation's reputation should be guarded as sacredly as our family's good name. That reputation should be defended by every citizen, and our children should be taught to defend their country's honor under all circumstances.

"A truly patriotic spirit in the individual begets a public interest and sympathy which should be commensurate with our nation's greatness," President Smith continued. To be a true citizen of a great country takes nothing from, but adds to, individual greatness. While a great and good people necessarily adds greatness and goodness to national life, the nation's greatness reacts upon its citizens and adds honor to them, and insures their welfare and happiness. Loyal citizens will probably be the last to complain of the faults and failures of our national administrators. They would rather conceal those evils which exist, and try to persuade themselves that they are only temporary and may and will in time be corrected. It is

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President George Albert Smith

II. Pioneer Patriotism

nonetheless a patriotic duty to guard our nation whenever and wherever we can against those changeable and revolutionary tendencies which are destructive of a nation's weal and permanence."³

Still, it was difficult for some to reconcile their feelings of patriotism with the way their people were treated by the government of the country they loved. Well into the 20th Century, LDS Church President Heber J. Grant still had an edge to his voice—and to his words—when he spoke of events that took place nearly 100 years earlier.

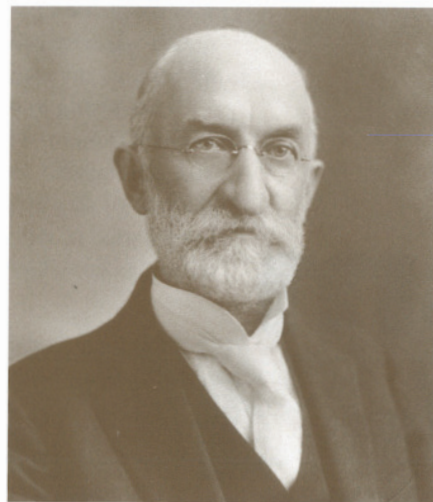
When the Latter-day Saints were being driven to these Rocky Mountains from their homes, when they were coming to these Rocky Mountains in fulfillment of the prediction of Joseph Smith—they were being expatriated," said President Grant, the last Church president with personal memories of the pioneer period. "They were driven from the confines of the United States and were coming to Mexican soil. Our country was then in trouble with Mexico, and the government called on Brigham Young for 500 men to help fight Mexico. To this call President Young replied: 'You shall have your men, and if we have not enough men we will furnish you women.' And within three days the men were ready. Show to me, if you can, in all the history of the world another case of a people being expatriated, being driven from their own country, from their own lands which they had purchased; being driven out from a beautiful city, the last remnant of them crossing the Mississippi River in the dead of winter on the ice; nine babies being born during the night of that terrible expulsion, with no shelter but their mother's breasts; going forth on their journey of a thousand miles in the wilderness after having appealed to the president of their republic who could only say: 'Your cause is just, but we can do nothing for you'—show me another people, I say, who under like circumstances would have furnished 500 men to fight their country's battles! Show me greater patriotism and loyalty to country than this! It can't be done."⁴

Despite the occasional flare-up of frustration (and, some might say, righteous indignation), Utah's pioneers accepted the government of the United States as their government—foibles and all. Their patience with the inability of the government to intervene on their behalf during the persecutions they endured in the days and years prior to the exodus to the West—and the heartbreaking persecution they felt they received at the hands of the government itself later during Utah's quest for statehood—came from their faith. It is one of their Articles of Faith to be subject to governmental authority, and to obey, honor and sustain the law.⁵ They believed that "governments were instituted of God for the benefit of man; and that he holds men accountable for their acts in relation to them, both in making laws and administering them, for the good and safety of society."⁶ They believed that God was behind the establishment of the United States, its Constitution and its government. And they believed with all their hearts that their first loyalty, and the only loyalty that really mattered, was to a higher power than even the government of the United States of America.

John Taylor was the third president of The Church of Jesus Christ of Latter-day Saints. He knew something of the hardships faced by his people in the years leading up to the exodus, having been in Carthage Jail with Joseph Smith when the first Mormon prophet was martyred. And he knew something of the hardships faced by his people at the hands of the government in later years, having gone into hiding as a result of federal anti-polygamy efforts. In fact, he died in 1887 while living in the plural marriage underground. His words on the subject are, therefore, especially significant.

"We are under the United States," he said, "but the United States is not the kingdom of God. It does not profess to be under his rule, nor his government, nor his authority... Very well, what is expected of us? That we observe its laws, that we conform to its usages, that we are governed by good and wholesome principles, that we maintain the laws in their integrity and that we sustain the government.

"And we ought to do it," President Taylor continued. "We ought to pray for those that are in authority, that they may be led in the right way, that they may be preserved from evil, that they may administer the government in righteousness, and that they may pursue a course that will receive the approbation of heaven."⁷ ▼



President Heber J. Grant. Courtesy LDS Archives.

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President Heber J. Grant

1. B.H. Roberts, *Defense of the Faith and the Saints*, Vol.2, p. 247.

2. *The Book of Mormon*, Ether 1:42.

3. *The Juvenile Instructor*, Vol 47, July, 1912, pp. 388-389.

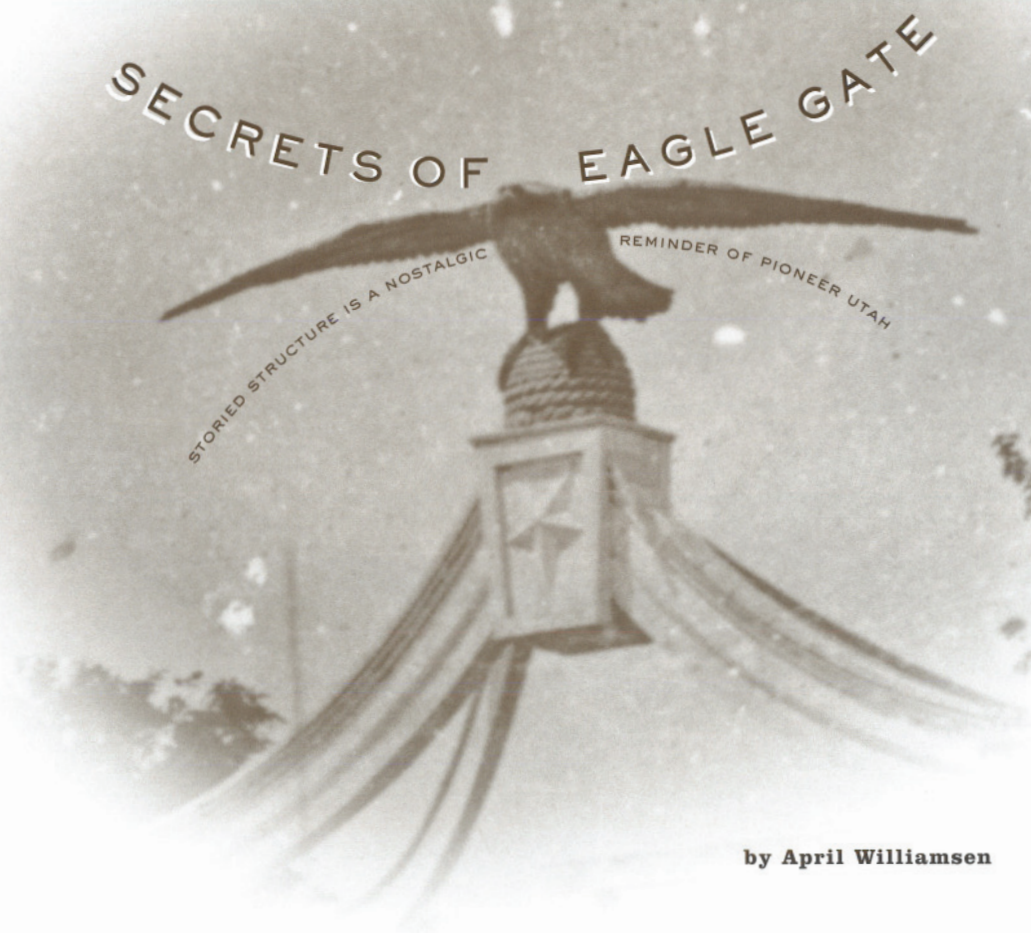
4. *Gospel Standards*, p.127.

5. *Articles of Faith*, 12.

6. *Doctrine & Covenants* 134:1.

7. *Journal of Discourses*, 21:68

III.



by April Williamsen

On any given day, Eagle Gate stands as a sentinel to hundreds of individuals who walk or drive beneath its gently sloping arches across Salt Lake City's State Street where it intersects South Temple Street.

The eagle, resting upon a beehive that Brigham Young considered a symbol of freedom and industry, has become such a fixture of downtown Salt Lake City architecture, most people don't even notice it. But during Brother Brigham's lifetime, Eagle Gate was a significant part of everyday life for those who were a part of the fledgling community.

Soon after the first group of Mormon pioneers arrived in the Great Salt Lake Valley in 1847, several priorities became evident: the need for protection against possible Indian attack, a system to contain occasional City Creek flooding and provisional work for new emigrants. On February 22, 1849, Brigham Young wrote in his journal: "I advised to first fence the city... gather up the poor and look after them." And again, April 9, 1849: "Every man is to help build a pole, ditch or a stone fence, as shall be most convenient."¹ This helped satisfy requirements for work and protection against possible attack.



EAGLE GATE, SALT LAKE CITY.
CRS. VANCE PHOTO



III. Secrets of Eagle Gate

In addition to building a city wall, Brigham hired newly arrived emigrants to build a cobblestone wall nine feet high around his property. To insure easier access, wooden gates were placed in the wall at the entrance to each of the buildings within his estate. The main entrance to Brigham Young's property stood east of the Beehive House, with double gates spanning 22 feet. This would allow wagons to pass each other through the gate. A visitor to Salt Lake in 1858 wrote an article about the wall, describing it as "three feet thick at the base, ten feet high, and a foot in thickness at the top. It is divided into sections of about twenty feet by round abutments rising two feet above the remainder of the structure, which are designed to be surmounted at some future time with marble busts of the prominent men in the Church."² Apparently that part of the plan was abandoned.

The wall around the estate was completed in 1858. In a letter dated November 28 of that year, Eliza R. Snow wrote of her concerns of the past months to her dear friend Martha Heywood: "Our wall was completed just in time—we have gatekeepers in constant attendance—no stranger is admitted without permission."³ This very telling statement shows how events of the previous year, such as the arrival of Johnston's Army, had affected inhabitants of the valley with regards to their safety and homes.

In an 1860 sermon, Brigham Young explained his reasoning for building walls: "Some have wished me to explain why we built an adobe wall around this city. I build walls, dig

ditches, make bridges and do a great amount and variety of labor that is of but little consequence only to provide ways and means for sustaining and preserving the destitute."⁴ While there was justification for the walls, his concern for those individuals new to the Salt Lake valley who were embarking on a lifestyle foreign to their upbringing shows his compassion for the common man.

As the walls and gate were nearing completion, Truman O. Angell, the architect who designed the Beehive House, submitted a design to Brigham for the main entry to his property. One account indicates that Angell shot an eagle at the mouth of City Creek Canyon. As he held the bird, its wings out-

stretched, it suggested to him a pattern for the gate. He designed four round, cobblestone pillars supporting a double arch upholding an American eagle. The bird was to stand on a beehive, symbol of Utah, resting on the keystone on which was carved a single five-pointed star. With its watchful eyes, the eagle was to guard the entrance.⁵ It has also been noted that Hiram B. Clawson, a son-in-law to Brigham Young, designed the Eagle Gate. In actuality, Clawson and Angell probably worked together—under Brigham's direction—to create the final design. The finished eagle weighed about 500 pounds and had a wing span around 16 feet.

In 1859, the eagle was placed above the main entrance gate to Brigham Young's property. The February 17, 1859, *Historians Office Journal* entry reads: "A large spread eagle was placed over the gate east of President Young's Beehive house, the eagle stands on a beehive, it is made of wood and bound together with iron, made by Ralph Ramsay."⁶ The eagle was carved from five blocks of wood; one for the body, one for the head and neck, two for the wings, and one for the beehive, all held firmly together with pieces of iron.

Controversy has surrounded the identity of the artisan who actually carved the eagle. William Bell and Ralph Ramsay have both been credited with the work. But when Ramsay spoke to a reporter from the *Deseret News* regarding his career as a tradesman, he said, "While the Eagle Gate may furnish the most notable piece of work I did, it was the least of my carving. But as to that old wooden bird, I am proud to say that I carved every curve of its body. It is, it was my work from beginning to end. I want to say this much for the reason that it has been stated that someone else had a hand in it. That is not true. It is all my work from beak to talons. Bishop H. B. Clawson superintended the work of construction but don't forget that I did the carving, all of it, every whit. Put that down my boy, it is mine, all mine."⁷ The question however, may have come from the fact that Ramsay was employed in William Bell's workshop for a time. It is generally accepted today that Ralph Ramsay carved the eagle.

As an added precaution against intruders, the gate itself had a lock on it that would baffle



"Our wall was completed just in time—we have gatekeepers in constant attendance—no stranger is admitted without permission."

Eliza R. Snow

1. Young Journal, 1849; LDS Church Archives. [Hereafter listed LDSCA]

2. "Salt Lake City", *Harper's Weekly*, September 4, 1858, pg. 565.

3. Martha S. Heywood correspondence; LDSCA.

4. Journal History of the Church, March 4, 1860; LDSCA.

5. *Our Pioneer Heritage*, Kate B. Carter; Mormon Folklore, Ivy C. Towler, Vol. 7, 1964, pg. 578.

6. Journal History of the Church, February 17, 1859; LDSCA.

7. *Deseret News*, Saturday Evening, April 2, 1904.

**"A tradition
among us younger
set of boys that
the Eagle would
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ring."**

J. Don Carlos Young

a modern safecracker. The *Salt Lake Tribune* reported in 1931 that "the lock, handmade, was of heavy bronze and had an intricate mechanism. Both sides are identical in appearance, and are covered with small indentations, one of which conceals a spring. When pressed, the spring permits the slide over the keyhole to be moved. The key can then be inserted to turn the tumblers but the flange is not released until the slide opposite the keyhole has been pressed. There is no record of anyone ever breaking through the gate. An unsuccessful attempt was once made to break the lock with an ax."⁸

Every night at 10 o'clock, the gate was locked. Brigham Young had a key, as did each of his families. This would sometimes present problems to those of Brigham's household who were out past the locking hour. It was also inconvenient for the young men who came to court Brigham Young's daughters "as that was a rather early hour to leave on Sunday night," J. Don Carlos Young stated in a talk given at the unveiling of the Eagle Gate Tablet in 1934. He continued, "I remember climbing this wall many times after twelve o'clock and removing my shoes on the other side to pass the doors of father's bedroom."⁹

Other family members found this practice inconvenient also. Susa Young Gates wrote, "The outer gates of the high stone wall around the Lion House were always locked at 10 o'clock at night. When we were at the theatre or a party we had to come in through the office door and be scrutinized there by the watchman. He noted if you had come home with desirable or undesirable company. Under these circumstances one did not linger on the corner gossiping with the girls or sparking one's Best Beau more than a quarter of an hour after the close of the theatre or one might get reported to father."¹⁰ Having to explain to one's father one's tardiness in arriving home apparently was not much different then than it is for youth today."

During Brigham's lifetime, there was no street running adjacent to the Beehive House as State Street now does. In order to drive up City Creek Canyon, one had to go through the Eagle Gate and over the grounds just east of Brigham Young's home. Since Brigham was given the rights to the canyon and its resources, many of his neighbors would receive permission from him to haul wood down from the canyon and through his property. As a toll, every third load was delivered to the sawmill at the mouth of the canyon in payment to keep the access road in repair.¹¹

As with many famous structures, stories crop up occasionally of unusual occurrences involving the Eagle Gate. There are several tales of the eagle flying down off its perch. J. Don Carlos Young told about "a tradition among us younger set of boys that the Eagle would come down to drink whenever he heard a bell ring. We were always on the watch to see this event; however, it was thirty years before this occurred. About 1890 the street car company needed to have more room in order to run their street cars, so the company was given permission to remove the gate and piers." The gate was redesigned and eagle was again placed above it.¹²

Another story is told about a seven-year-old girl, Angles Griffin, who lived not far from the Eagle Gate in 1867. She had been adopted by a woman who was seldom home and cautioned the child never to leave their yard. For entertainment Agnes would swing on their gate and watch the eagle not far away. Sometimes she saw it ruffle its feathers and once it even flapped its wings. Throughout the years, she would never change her story. In a third account, a child who lived in the neighborhood of the gate had been told that when the noon whistle blew on the ZCMI shoe factory, the eagle would fly down to get a drink from the ditch of water near the sidewalk. Many times she stopped what she was doing at noon to wait and watch. She heard the whistle blow but never once did the eagle fly from its roost.¹³

As the years have gone by, Eagle Gate has become a nostalgic reminder of a time when it served a valuable purpose for the inhabitants living behind its cloistered gates. It has been said that Brigham Young saw in vision how the Salt Lake Valley would evolve. We can only wonder if that included his Eagle gate becoming a part of the twenty-first century. In any case, that 'old eagle' keeps watch over comings and goings in the Salt Lake valley, keeping its secrets to itself. ▼



8. *Salt Lake Tribune*, Wednesday Morning, July 1, 1931.

9. Talk by J. Don Carlos Young at the 'Unveiling of the Eagle Gate Tablet', June 1934; credited to: Utah State Historical Society.

10. *The Life Story of Brigham Young*, Susa Young Gates, The Macmillan Company, 1931, pg. 336.

11. *Heart Throbs of the West*, Kate B. Carter, Vol. 10 1949, pg. 107.

12. *Salt Lake Tribune*, June 11, 1934.

13. *Our Pioneer Heritage*, Kate B. Carter; "Mormon Folklore", Ivy C. Towler, Vol. 7, 1964, pg. 579.

IV.

PIONEER DAY 1848-1857



HOW DID UTAH'S PIONEERS CELEBRATE UTAH'S PIONEERS?

by **FAYE V. BELL**

For Brigham Young's second pioneer company in 1848, the 24th of July was spent much like any other day on the trail. According to company clerk Thomas Bullock: "Our camp started at 8 o'clock a.m. when we arrived at President Young's campground, we halted until they had all started; then we again resumed our journey under the bluffs, where we encountered sand, over a heavy sand hill bearing to the left of the Pioneer road, we reached the top of the hill, we waited about two hours before we could descend the steep bluffs, which we succeeded in doing without any accident. In going a short distance further to our old camp ground of June 4, 1847, we turned out to water and feed. We stayed an hour and resumed our journey until 3 o'clock when we overtook two camps. When they had moved off we came to a halt, forming our corral at 3:45 p.m. We dug wells in the evening, strong wind and dust blowing all day."

By 1849, however, Utah's pioneers were prepared to celebrate Pioneer Day. On July 24 of that year, the inhabitants of Salt Lake City were awakened by the firing of nine rounds of artillery. A martial band toured the city, ending at the Bowery, a temporary structure about 100 feet long and 600 feet wide, with a canopy of awning extended another 100 feet on each

During the day a large national flag was flown from the Liberty Pole, the Nauvoo bell was rung and 24 Silver Greys (former members of the Nauvoo Legion) marched in parade.



side to make room for the celebrants. During the day a large national flag was flown from the Liberty Pole, the Nauvoo bell was rung and 24 Silver Greys (former members of the Nauvoo Legion) marched in parade. Program participants sang "Hail" to the governor of Deseret and "Hosannah" to God and the Lamb. They also heard a recitation of the Declaration of Independence by Erastus Snow.

Cannon were fired from two prominent locations in the valley to herald the 24th of July, 1850. Twenty-four young men in white pants trimmed with black cord, red sashes tied on left shoulders with dark dress coats and fine straw hats marched in the parade, as did 24 young ladies in white dresses with blue scarves over their right shoulders. At the Pioneer Day program, speeches were given by Brigham Young, Henry G. Sherwood, John Dilworth, Willard Snow, Orson Spencer and Dr. Willard Richards. Edgar Blodget delivered a composition written by Eliza R. Snow entitled, "Ode to Deseret." The brass and martial bands were carried in three carriages lashed together to form a single carriage nine-feet wide and 29-feet long, drawn by 14 decorated horses (although a visitor to the city, Dr. Edward Alexander Thompkins, wrote



"It being the anniversary of the landing of the Pioneers in the Great Salt Lake Valley, we out (the company) at daylight, called out the National Guard, fired a volley of musketry and any other kind of guns that was handy."

Zebulon Jacobs

in his account of the day that the carriage 40-feet long and drawn by 24 gray horses).¹

In 1851, the parade featured the Nauvoo Brass Band, the Military Band, the pioneers of 1847 and community leaders. Later, there was a toast by Eliza R. Snow on behalf of the ladies in the territory "ambitious to excell in virtue and modesty." A toast to Dr. John M. Bernhisel, the "Friend of Deseret," was given by William Staines. In turn, Dr. Bernhisel toasted the ladies, "Fair as the morn, beautiful as the day."²

At the Pioneer Day celebration in 1852, John Kay was the vocalist in singing, "Song for the Pioneers," composed by James Bond. There were 24 aged fathers, 24 aged mothers, 24 young men in uniform, 24 young ladies, 24 boys and 24 girls in uniform and 24 warriors in uniform featured as part of the parade. This year, as in other years, Eliza R. Snow composed an appropriate poem for the occasion.³

Sunday, July 24, 1853, was a subdued day. Brigham Young spoke in the tabernacle. Most of his speech was aimed at unbelievers, and seemed to be in response to accusations that he placed the Book of Mormon ahead of the Bible in importance. It was a splendid sermon, and perfectly in keeping with the spirit of the Sabbath, but didn't have much to do with the celebration of Pioneer Day. Indeed, the pioneers themselves seemed more interested in observing the Sabbath than in celebrating the 24th.⁴

Not so the next year. Monday, July 24, 1854, opened with a Grand Juvenile Celebration, featuring Captain Tanner's artillery. The children assembled at 7 a.m. and paraded throughout part of the city, eventually ending at Brigham Young's residence, where a special meeting was held for them. The meeting featured a salute of seven guns and a number of speeches. A youth choir sang a song written for the occasion by—who else?—Eliza R. Snow. The Nauvoo Brass Band and Military Band played. George A. Smith and Brigham Young spoke to the young people, and responses were given by Leo Hawkins on behalf of the young men and Alice and Laura Hyde on behalf of the young women.⁵

On Tuesday, July 24, 1855, the Polysophical Society entertained at the Social Hall in Great Salt Lake City in the evening. There were also celebrations in Manti, Ogden, Provo and the City of Brigham.⁶ Meanwhile, on the trail about 30 miles south of Laramie, a group of traveling pioneers paused to celebrate the day: "Elder Richard Ballentyne, president of the company, was in charge. The company of saints was awakened by the bugle, choir and an address by Ballentyne. A flag had been painted on canvas and posted at the end of the corral. In the upper corner was a star representing Deseret; on the top a wide-spread eagle with the caption, 'O, God, Save Israel.' The sisters had gathered prairie flowers and adorned both man and beast—wreathing the brethren and the oxen. An outdoor table about 60-70 yards long was covered with white tablecloths and Elder William Pitt, Captain of the Second Ten, played his violin while Henry Clegg played his dulcimer as they accompanied the singer—Elder Glover. The sisters served venison roast and boiled buffalo, rice pudding, apple tarts and confections."⁷

The next year (1856), an invitation was distributed inviting certain brethren and their families to attend a "Pic-Nic Party at the Lake in Big Cottonwood Canyon." Other festivities were cancelled because so many planned to attend what The Deseret News called "the celebration in the tops of the mountains."⁸

The revelry and parading that was so much a part of the first few Pioneer Day celebrations reached its zenith on the 10th anniversary of the pioneer entrance into the Valley on July 24, 1857. Festivity marked the event throughout the entire territory. In Salt Lake City, bands gathered from throughout the state—including Ogden and Springville bands—to serenade the revelers. In the evening, there was dancing and general hilarity.

Nor was the significance of the event lost on those who were still traveling across the plains that day. According to Zebulon Jacobs, an out-and-back teamster: "It being the anniversary of the landing of the Pioneers in the Great Salt Lake Valley, we out (the company) at daylight, called out the National Guard, fired a volley of musketry and any other kind of guns that was handy. Then the Martial Band struck up 'Hail Columbia' (the band was comprised of the pails, pans, bakekettle lids, bells and various other instruments of music), then another volley by the guard; at sunrise firing the cannon which was about 3 inches in length, and concluded the morning with a performance with an Indian jig... at sunset, (another) firing of the cannon. In the evening, a grand ball at Bachelor Hall—the mess they called themselves."⁹

And as usual for Utah's Pioneer Day celebrants, a grand time was had by all. ▼

Faye V. Bell is a service missionary in the LDS Church Historical Department

1. *Journal History of the Church*, July 24, 1850, p. 1.

2. *Journal History of the Church*, July 24, 1851.

3. *Journal History of the Church*, July 24, 1852.

4. *Journal History of the Church*, July 24, 1853.

5. *Journal History of the Church*, July 24, 1854.

6. *Journal History of the Church*, July 24, 1855.

7. *The Deseret News*, Aug. 13, 1855.

8. *Journal History of the Church*, July 24, 1856.

9. Jacobs, Zebulon, "Reminiscences and Diaries," vol. 1.

PIONEERS



ON PARADE

FORMAL OR FUN, UTAH'S PIONEERS—AND THEIR DESCENDANTS—LOVE A PARADE

BY Kellene Ricks Adams

July 24, 1849, dawned bright and clear for the pioneer residents of Salt Lake City.

Most were awakened by a blast of cannon and then serenaded by the Nauvoo Brass Band, which rode through the city on two carriage beds.

So began the first celebration of Pioneer Day, a day commemorating the 1847 arrival of the Mormon pioneers in Utah. By 8 a.m. almost every person in the community had gathered, forming a group several thousand strong—perhaps the largest single gathering of LDS Church members up to that point in time.

Divided into wards, members followed their bishops in a formal procession to Temple Square, where they patiently awaited the arrival of a second procession, featuring a group of dignitaries and officials who were marching from President Brigham Young's home a few blocks away. Led by the marshal, decked in full military uniform, this group included the brass band, church leaders, two dozen Silver Greys (former members of the Nauvoo Legion), and four dozen young men and women, all dressed in white. The young men proudly carried copies of the Declaration of Independence and the United States Constitution in their right hands and sheathed swords in their left hands; the young women wore wreaths of roses on their heads and carried copies of the Book of Mormon and Bible.

According to records, "the procession started from the house at 9 o'clock. The young men and young ladies sang a hymn through the streets, the cannon roared, the musketry rolled, the Nauvoo Bell pealed forth its silvery notes, and the air was filled by the sweet strains of the brass band. On arriving at the Bowery, the escort was received with shouts of Hosanna to God and the Lamb!"

From those humble beginnings came the tradition of the Pioneer Day parade, an annual festive event that has swept through the decades with increasing size and volume. Today, Salt Lake City's Pioneer Day Parade is one of the largest in the nation, and numerous communities throughout the state of Utah hold similar exhibitions for local Pioneer Day celebrations.

The tradition has even spread beyond Utah. All around the country, and increasingly around the world, children sporting cowboy hats and boots and long dresses and bonnets pull wagons or ride ponies real or imagined while proud parents watch. Trained horses prance down Main Streets in formation. Grand marshals, queens, marching bands and clowns wave and throw candy and discreetly wipe their brow. Pioneer descendants—literally or through adoption—create banners and practice marches and build floats. All this to celebrate a unique heritage, and to recapture a sense of pride and belonging that reaches back through a century and a half to a people to whom they owe a lifestyle, if not a life.

Of course, Pioneer Day festivities encompass much more than the parade. There are sports and feasts and games and contests and balloons and reenactments and races and dozens of other variations on familiar themes. But the parade seems to embrace all that is at the center of this Mormon Independence Day.

"A parade is a particularly good way to celebrate Pioneer Day," observes Eric Eliason, an assistant professor of English at Brigham Young University who specializes in folklore and who wrote a dissertation on Mormon popular historical expression. "You can bring out handcars and wagons and do a mini-reenactment of the whole experience."

That first Pioneer Day parade through Salt Lake City, formal as it was, certainly differs from today's version, a festive, huge (at least 150 entrants every year), and colorful procession that marches more than a mile down people-packed streets and celebrates much more than that historic 1847 trek.

"The Pioneer Day celebration has undergone stresses and strains through the years for a lot of interesting reasons," observes Eliason. "Pioneer Day is an official state holiday in a state that is becoming increasingly aware of the fact that not everyone living in it is Mormon. When you watch the floats in the parade today, you can see a move toward becoming inclusive; themes are beginning to reflect more of a recognition of contributions of pioneers of all faiths."

Regardless of varying themes and changing audiences, one thing remains constant as every Pioneer Day approaches. People mark their calendar, plan their day, and anticipate the parade, part of a celebration that will last as long as modern pioneers remember the hearty souls who entered the Salt Lake Valley 150 years ago. ▼

Kellene Rick Adams is freelance writer and editor living in Salt Lake City.

"A parade is a particularly good way to celebrate Pioneer Day, you can bring out handcars and wagons and do a mini-reenactment of the whole experience."

Eric Eliason

VI.

Dancin'

In Dixie



Southern Utah Pioneers Stepped Lively For Fun—and Survival

For southern Utah's pioneers, dancing was more than recreation or diversion. It was a reflection of their lives: vibrant, dynamic, adventurous, carefully ordered and disciplined.

In 1871, E.O. Beaman accompanied the John Wesley Powell expedition as photographer. He attended a December dance in Kanab, and was astonished by some of what he saw.

"The night of our arrival," he wrote, "we were invited, as distinguished Eastern lions, to a dance, where we had the pleasure of 'tripping the light fantastic toe' with several of the Mormon belles. The inhabitants, though poor and simple in their habits, are friendly and open-hearted, and we promised ourselves a delightful winter among them.

"Dancing being, as we have stated, a part of the Mormon religion, it was indulged in frequently. One of the most singular features of a Mormon dance to an eastern man is, that it is opened and closed with a long fervent prayer by one of the elders. But, while it would seem the acme of absurdity to see a roomful of New York belles and beaux falling on their knees in the full feather of evening toilets, here, after the first shock, it comes in quite naturally, and at least gives consistency to dancing as a religious practice."

Throughout pioneer Utah, dancing was blessed almost to the point of being a type of spiritual celebration. Almost any occasion was an excuse for a dance: birthdays, weddings, missionary farewells and homecomings, school graduation, but especially the 4th and 24th of July, Christmas and New Years.

Or there didn't need to be a reason at all. In early Kanab, a dance was scheduled every Friday night.

When families were sent on settlement missions, provisions were made to have at least one fiddler in the company. With three fiddlers in their company to supply music, the Hole-in-the-Rock pioneers spent numerous evenings at Dance Hall Rock, a recreation that strengthened and unified the entire camp. On Christmas Eve of 1879, "the grown-ups gathered huge piles of shadscale and danced on the not-too-smooth sandstone rocks to the tune of the company's violins. It must have been a strange new sound that wafted over the desert country: violin music, joyful voices, laughter."

Dances were generally held in public, but many times they were held in different homes or any place that had a fairly smooth floor or hard, level surface.

For the most part, dances were held as an entertainment or celebration. But on at least one occasion, dancing was held as a matter of survival. According to Christina Bullock Sherratt, the winter of 1851-1852 was a long, cold one for the settlers of Cedar City. "One of our biggest problems was keeping warm at night," she wrote. "Bedding had become so scarce that most

by Dr. Wesley P. Larsen

Since there was little cash in any pocket, public dance admissions were usually paid in kind. Chickens, eggs, meat, molasses, potatoes and other garden products were used for this purpose.



families had barely enough to be comfortable when the weather was mild. That winter we had a lot of real cold weather. The problem was solved by having the musicians tune up and we'd have a dance. The people danced until they were warm before going to bed. There really was no room big enough for everyone to dance in, so it was decided to have half the people to go bed early when the nights were icy. They slept until midnight while the other half enjoyed a lively dance time. They then awakened the sleeping folks, who got up and had their turn to the music and the first group slipped into the warmed beds. It was quite jolly, sometimes I could have danced all night."³

Since there was little cash in any pocket, public dance admissions were usually paid in kind. Chickens, eggs, meat, molasses, potatoes and other garden products were used for this purpose.

And what sort of dancing did the pioneers do? The Cotillion, Virginia Reel, McCloud's Reel, Six Nations, Schottische, polka and Vasoovianne were popular with young and old alike. During the 1880s the waltz was danced for a year or two until it was forbidden by LDS Church authorities. Bishop L.C. Maringer of Kanab said that couples were permitted to swing only once around.

James E. Bunting of Kanab told his granddaughter, Ina Fae Hamblin Frost, that "the rule was that one could not swing his partner more than once around. If he did, he had to go to church and ask forgiveness. James and six other boys had to ask forgiveness one Sunday morning... James decided to stop dancing until there was a new bishop and the rule was changed."⁴

Any sign of approximating toward "the things of the world" were taboo, including playing popular Gentile tunes, adopting new dance steps or even employing Gentile musicians.

Despite the limitations, however, dancing was an important part of the pioneer experience, bringing participatory intensity and joy to people whose lives were sadly in need of both. Several entries from the journal of Rhea Higbee Wakeling provide a glimpse of the role dancing played in the lives of Utah's pioneers:

"How I remember the fancy dress children's dance. I asked Mother what kind of a costume I was going to have and she said she would fix something. I had a white Mother Hubbard dress with blue roses. Father went over the sand hill and gathered the blue flowers from the sage brushes. Mother pinned them all over my dress and a bunch in my hair. I asked her what I was and she replied, 'A blue bell'..."

"Johnny Stapley asked me to go with him to the Deacon's dance. This was my very first one so I dressed all up and when I went out the door I had a velvet cape with a tall blue hat topped with a pink bird on it. I dance all evening with that garb on..."

"Whenever Leeds or Silver Reef had socials or dances, Toquerville was always there. I've danced in Leeds all night long, they had a very good floor and at one time we went to Silver Reef to Charlie Cobb's wedding. They locked the door so no one could leave and we danced till the sun came up. We always traveled in a lumber wagon, spreading our quilts and away we would go. One time over on the old sand hill a tire came off and we all had to walk home. Another time 15 of us started for LaVerkin to a costume dance in a wagon. When we got in Hills Lane the wagon broke and out we piled, having to walk the rest of the way. Linda Bringhurst and I were representing our nation: short red, white and blue dresses with white kid slippers. When we came to the creek we took off our shoes and waded through. We were sure a mess when we got there.

"Again, there was a dance at Virgin and no one wanted to go but Mable Naegle Dalley and I, so father roped a quilt on our old gray mare, the one with the little spotted colt, and away we went. No saddle, but all we thought about was the dance. It let out at 1 a.m. and we were afraid to go back alone, so Bobby Dean got a horse from Hen Cornelius and brought us home.

"Then there was the evening dance [4th of July] with such a caller for our square dances as Alma Street. One couldn't help but dance. Also, John Batty was an expert. The boys bought their tickets and when they went to dance the men were called to choose their partners by number. When waltzing the gentlemen always wrapped silk handkerchiefs around their hands to protect the ladies dresses. There was always a paid floor manager and no gentleman was allowed there without his coat on if he was not a gentleman he had to leave the ballroom. All married people with children took them to dances along with a quilt and a pillow, there on the old stage (vestry as we used to call it) they slept till the dance was out, no such thing as baby sitters in my day."⁵ ▼

Dr. Wesley P. Larsen is a member of the Hurricane Chapter

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What is a Patriot?

It was football season, a few years back. Sunday night. My then-8-year-old daughter Andrea and I were watching the news, which included a report of the day's NFL highlights.

"...and the Jets cruise past the Patriots, 34-7. Meanwhile in New Orleans..."

"Daddy," Andrea interrupted, "what are patriots?"

"It's a football team, honey," I replied, absently. "Sort of."

"I know that," she said. "But what does it stand for?"

"The way they're playing these days, not much."

"Huh?" Obviously, Andrea wasn't much on sports humor.

"OK," I said. "Let's see. A patriot was, you know, like in the days of the Revolutionary War. People who really loved their country, like George Washington and the Minute Men and stuff."

"Oh," Andrea said. That was that, I thought, and I returned to the football highlights until...

"Daddy, what happened to the patriots?"

"I don't know—a few bad trades, a couple of injuries, some lousy draft picks..."

"I mean like the patriots who lived with George Washington. What happened to them?"

"Well," I said, "they won the war, they established a great nation and eventually they all died."

"Oh," Andrea said. "So patriots are kind of like dinosaurs, and they're extinct now."

"Not exactly." I was losing ground here. But what was I supposed to say? I mean, patriotism doesn't seem to be high on the list of politically correct postures these days. So we turned to the dictionary for a little illumination. A patriot, we read, is "one who loves his country and supports its authority and interests."

"Oh," Andrea said. "Like the man who lives over by the school who puts his flag up almost every day. One day we asked him why, and he said it was because he was proud to be an American. Then he asked us to say the Pledge of Allegiance with him after he put it up. Is he a patriot?"

"Yes, I think you could say so."

"And what about Mrs. Davis?" my daughter continued. "Last week at church she was teaching us that song about

America, and she was talking about the purple mountains magically and the fruity plains and she started to cry. I think she loves our country too."

"That's 'purple mountains majesties' and 'fruited' plains, and yes, I'm sure she does."

"So she's a patriot too! And so is Mr. Clay (the neighbor who was a prisoner of war during World War II) and Bryan (the neighbor who served during Operation Desert Storm) and Rosa (the friend who was working toward U.S. citizenship) and Chuck (the teenager on our block who...well, I wasn't sure).

"Chuck?" I asked.

"He always has a little flag on his truck's antenna," she explained. "I asked him about it, and he said he's glad to live in a country where he can have his own truck."

"I guess that qualifies him as a patriot," I said. "Anyone else?"

"Yeah," Andrea said happily. "Me!"

"In fact, just about everyone I know is a patriot, because I don't know anyone who doesn't love America!"

I thought about telling her that there are a lot of people who don't seem to think much of our country and who are always complaining about what's wrong. But then it occurred to me that maybe they complain because they care. Besides, what could be more American than criticizing the government? It's a tradition that goes back a long way—all the way to George Washington and his fellow complaining patriots.

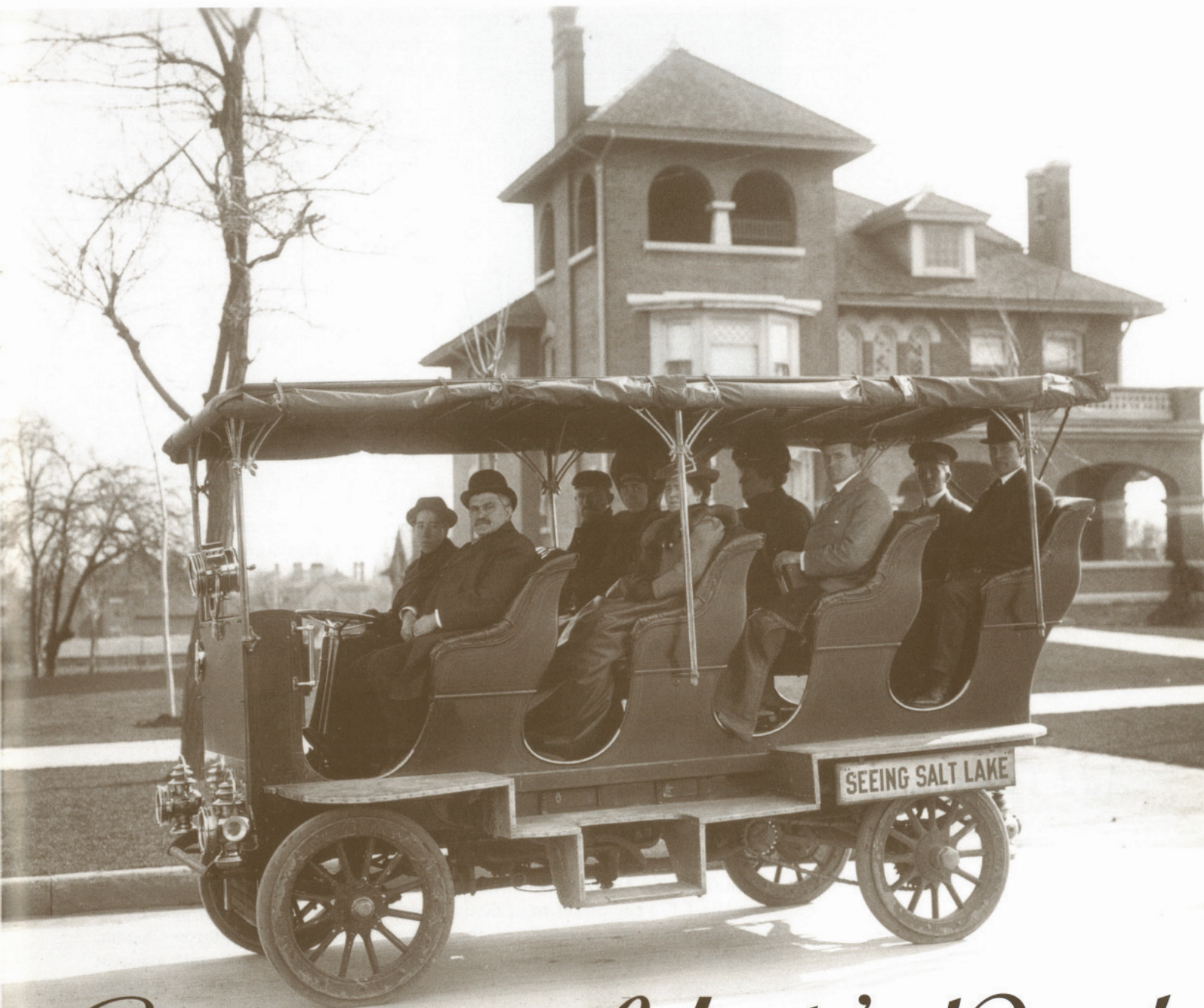
"You're right, Andrea," I said. "We're a whole country of patriots. We just each have our own unique way of showing it."

"Including those guys?" she asked, indicating the Patriots on the sports report.

"Except those guys," I said.

Hey, there's nothing patriotic about losing football games.

by Joseph Walker



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Bank Officials Add Interest to Twin Peaks Chapter

Roy Simmons, chairman of the board of Zions Bancorporation, didn't just speak to the Twin Peaks Chapter of the Sons of Utah Pioneers during a recent chapter meeting. He became one of them.

Simmons, a Salt Lake City native and Utah banking veteran, related the history of Zions Bank, from the time that Brigham Young called a group of 12 leading citizens together on July 6, 1873, to organize a savings bank for the entire area. He was joined by Scott Anderson, president and CEO of Zions First National Bank, who gave a report on the present status and future plans of the bank.

Simmons and Anderson join Harris Simmons, CEO and president of Zions Bancorporation, as members of the Twin Peaks Chapter.

OGDEN CHAPTER

Picturesque, wonderful, inspiring and informative were some of the words used to describe the Ogden SUP Chapter's trek to Mesa, Ariz., for the 61st Annual Easter Pageant on the ground of the Mesa Arizona LDS Temple.

A party of 46 boarded the bus in Ogden and, after a few mechanical challenges, spent the day traveling

south to Kanab, where they spent the first night enjoying a full moon rising over the red cliffs. The following morning trekkers toured the Pipe Spring area, one of the earliest settlements in southern Utah. Then they visited Lee's Ferry, where some original homes have been restored, and the spectacular Navajo Bridges across the Colorado River.

The next two nights were spent in Mesa, while chapter members attended the pageant, sessions at the Mesa Temple and a Major League baseball game.

On the way home, trekkers visited Monument Valley and the Goosenecks of the San Juan. They also stopped in on the new small Monticello Temple.

Despite intermittent rain and snow storms during the journey home to Ogden, chapter members arrived home feeling they had been treated to a wonderful, spiritual and educational trek. Bill Johnson and Bob Francis are to be commended for their hard work and preparation in putting trek arrangements together.

Submitted by M. Paul Southwick

TIMPANOGOS CHAPTER

The day-to-day life of Utah's ordinary pioneers was explored during a recent meeting of the Timpanogos Chapter, when James B. Allen, former assistant LDS Church Historian and a retiree from the BYU History Department, visited to share some of the things he learned while writing a number of books about Utah's pioneers.

For example, Dr. Allen told about how many pioneers camped in the streets until shelter was acquired. Many were sick in the winter and died. Some lived in dugouts. It was typical for some to sleep outside with no house for as long as two years. He told of children born in Wellsville in wagons, snow higher than fences, cattle eating wild hay on tops of stacks and wild berries that were the only food some pioneers had.

According to Dr. Allen, the pioneers

paid their tithing with animals, birds, crops and charity baskets. Molasses, sorghum and even the sap of cottonwood trees were considered treats. Many pioneers ground up roots for food and ate Lumpy Dick when it was available.

All who attended enjoyed his stories about our pioneer ancestors. It made us appreciate the challenges they faced in day-to-day living.

Submitted by Floyd W. Clegg

JORDAN RIVER TEMPLE CHAPTER

Return to Mormon Hollow

Members of the Jordan River Temple Chapter recently learned about "Mormon Hollow," a community of Pennsylvania Quakers who joined the LDS Church, settled in Nauvoo and eventually came to Utah as pioneers.

Earl Pierce, author of four books on history and family history, said the Quakers were visited by Joseph Smith. When they were baptized, ice in the streams had to be cracked and cleared away. These Quaker pioneers made significant contributions to Utah's settlement, particularly with their reputation as great builders and stone workers.

Prior to Pierce's presentation, Jordan River Temple Chapter members enjoyed a pot luck dinner. The chapter meets at the Riverton Senior Center on the second Thursday of each month.

Submitted by Gene Bond



NEW MEMBERS

John C. Clack (ME)	Donald Ingleby (AL)
Jack H. Carter (CC)	James R. Jensen (EMC)
Rodney O. Chapman (AL)	Dannie Reed McConkie (SD)
Kay J. Eckardt (TP)	Don Jones Marchant (CC)
Wendell A. Edstrom (USRV)	Jeff Marchant (CC)
Arnold L. Foote (CM)	C. Glade Merrell (USRV)
Norman Jones Grimshaw (CC)	Kenneth Sylvester Munford (CC)
George Guernsey (TP)	Richard J. Pettit (CM)
David Lees Higham (MILLS)	Jackman Gale Poulson (SD)
Terry L. Higham (MILLS)	Harris H. Simmons (TP)
Wayne K. Hinton (CC)	William E. Topham (CC)
Dean W. Holbrook (SD)	Woodrow Truman (CC)
R. Haze Hunter (CC)	Douglas Frank Vance (AL)
Todd W. Hyer (MILLS)	Lawrence Richard Young (CENT)

*In loving memory of our SUP brothers
who have recently joined their pioneer
forebears on the other side of the veil:*

CHAPTER ETERNAL

Charles W. Anderson Grantsville, Utah <i>Settlement Canyon Chapter</i>	Clinton Isom Hurricane, Utah <i>Hurricane Valley Chapter</i>
Allen Billeter, 80 Salt Lake City <i>Pioneer Heritage Chapter</i>	Raymond Knell, 92 former SUP National President Cedar City, Utah; <i>Cedar City Chapter</i>
David E. Clarke Ogden, Utah <i>Ogden Pioneer Chapter</i>	Earl L. Maw Salt Lake City <i>Twin Peaks Chapter</i>
Horace Cornelius Hurricane, Utah <i>Hurricane Valley Chapter</i>	Edward Midgley Provo, Utah <i>Brigham Young Chapter</i>
Emerson R. Douglas Ogden, Utah <i>Ogden Pioneer Chapter</i>	John Alvis Smith Salt Lake City <i>Pioneer Heritage Chapter</i>
Clifford Thomas Hinrichsen Alpine, Utah <i>Brigham Young Chapter</i>	Stephen Ray Wilson, 91 Salt Lake City <i>Pioneer Heritage Chapter</i>

PIONEER REJOICES IN THE LIVES OF THESE GOOD MEN, AND EXTENDS ITS SYMPATHIES
AND GOOD WISHES TO FAMILIES AND LOVED ONES.

Utah Prisons: Working to Make Wrong Right

In 1850, lawlessness was creeping into the new settlement that Brigham Young had so carefully tried to organize. Because they lived on the western frontier, some who ran from imprisonment in the United States found it more lucrative — and infinitely safer — to locate themselves in the newly settled towns than in the wilderness. No sooner had they taken up residence among Utah's pioneers than they began to ply their criminal trade.

Brigham Young met with Albert Perry Rockwood and Ferzmor Little to discuss a possible course of action. The result was the construction of a small, 16-cell prison. The adobe walls were 12-feet high and four-feet thick. For a time, they were sufficient to hold prisoners inside. But it didn't take long for career criminals to figure out how easy it was to tunnel through the adobe—especially in wet weather.

Eventually Rockwood was appointed prison warden. He decided it would be wise to construct several two-man steel cages that could be moved on wagons. Believing that idle hands created problems among prisoners, he hauled the cages from one site to another, wherever there was manual work to be done. The mobile cages, which were covered at night by a tent to keep out inclement weather, served two purposes: they kept the prisoners securely in place, and allowed them to be kept busy wherever

cruel punishment, and that most criminals could be reclaimed through kindness, education and religious training. He worked hard to prove he was right.

During the late 1800s, a new prison was constructed at 14th East and 21st South. As with the first prison in the territory, the outside walls were 12-feet high and four-feet thick and were made of adobe. Eventually it was enclosed by a 19-foot sandstone wall. Inside the wall was the warden's home, a workshop and other buildings, plus cells for 16 prisoners. Guard towers were located on all four corners, with a walkway and railing connecting them. Later, additional cells were erected, plus a bath house and a library. Eventually, as more cells were added, it reached a capacity of 244 steel cells, a chapel, a hospital, a workshop and a women's section. Prisoners were required to work on the farm, and to help raise the fruit and grain that provided most of their food.

I remember growing up not far south of that prison. We often heard tales of escapes, near-escapes and deaths. When passing by, I would look up at the high walls with the guard towers on each corner. Often I would see the guards with their rifles trained on the area inside the prison. It was, to me, a chilling sight.

Today there is a beautiful park with a lake, green lawns, trees and flowers where once stood this old prison. The only



there was hard, physical labor to perform. Following Rockwood's plan, the prisoners built roads and bridges, and dug ponds and ditches and canals.

By all accounts, Rockwood was a most respected prison warden. He believed that reasonable treatment worked better than

reminder of the park's previous incarnation is a monument built in honor of the facility. Perhaps there is a lesson in that for us, how with time and patience, wrong can be made right, and how we should never give up hope that evil will someday become a thing of the past. ▼

by Florence C. Youngberg

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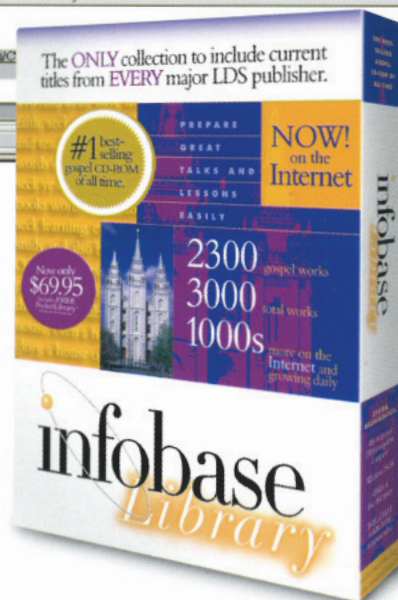


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